SIDE ONE

M1623cc2

~~Friday July 11, 1969~~ Friday July 11, 1969

~~Nishimuras Barn~~ Nishimuras

~~Group IV Lunch~~ Group IV

(For tonight), What do we do with it all this disappears _____? What has happened this week for all of us? or what has happened today? Do you take sometimes that kind of a time off , not to wait until the end of the day because then it's kind of logical, although you ought to know that it doesn't last very much because you ~~fall~~ fall asleep. Do you ever sit quiet ten minutes during the day? Because you start a certain machinery going in the morning and when it's oiled well, it runs. Do you ever see it, that it runs that way, machanically? Do you ever come to yourself? When then should you? Because why should you? What is there that compels you? In any event what are the motivations of a person in whatever he does when he says: I stop, and now I want to see what is this piece of machinery running like a race horse, mechanical, uncontrolled, having been set in motion and no engineer. And the body runs on its own and it tells you when it's hungry and when the clock says and then you have to eat. ~~And in~~ In the afternoon you fulfill your task because someone else has told you you ought to. Is there really joy in a machine? You think that when a machine purrs that a machine is happy? It's an inanimate object, and in general one says it has no life. And when it runs it's different from when it stands still, so there is something changed. When anything answers it's purpose there is a different something added. So when a machine performs work it becomes alive as compared to the state in which it was when it was not working. That happens to a machine. We know a little bit about it because we set the machine

going and then it runs. And we say it's happy because it's in movement and it is fulfilling a function. And the function is the important part for the machine. And we say of course it has no consciousness but nevertheless there is a difference between a machine running and a machine standing still, A machine taken care of and a machine rusting. What is it that prevents deterioration? Care, That is, if you leave a piece of machinery out in the open, it will be destroyed in time because nothing can stay the way it is. And it has to go up or down, it's not stationary. Everything on Earth is subject to that kind of decay. Everything, with life, without life. With running or not running. In the process of running and being taken care of it takes longer, still it is destroyed in the end. Is there any difference between that and us? Because we keep running. We take care of that. We eat enough and sleep. And when it's running and we fulfill our purpose, that is if we are behaving like human beings ought to in accordance with the rules as set up on the Earth, If we keep at it we say taking care, maintenance that what we are as a machine taken care of, we fulfill a purpose- and that what is destroying us is also slowed down. Still it is the same law. With a machine that we set going, when we start a switch, we are the ones who know- because we IN our wisdom are superior to that little motor. Is there anything that sets us going? you might say that starts the switch- the Sun? Is the Sun superior than we are? It starts the day for us. Under normal conditions, we're supposed to wakeup when the Sun comes up. And in olden days I think when people were living with the Earth, that's what happened. They went to bed with the Sun and they got up with the Sun. And the Sun compelled them.

At the present time, civilization compels you. You do what is required because there are certain laws, not natural, but artifical. They set us going and they force us. And in that process of behaving then in accordance with the law of the Earth, we postpone destruction. And still the law is there and we don't see who compels us. And we are in that respect, (I would say) even worse than a machine, because a machine must know that there is a switch, that it starts running when that switch is switched on. We don't. We have no way of finding out what makes us go. We try to, of course, what makes us tick? What is it that compels us? The body, ordinary natural things?, Feeling?, Thought?, Other people? Examples?, Bon ton in general?, Society?, Industrial civilization?, education?, Everybody becomming like the ~~Jones~~ Joneses? This is what I mean when you stop for ten minutes in the day, Who has compeled you to get that far? Who then makes you stop? Because there is a difference between a machine that is running and a machine that is stopping. There is a difference between you being compeled to do what you have to do during the day and you stopping. And when you stop, it can go two ways, you can decay faster or you can build something during ~~that~~ the time that you stop. A machine can not do that. And so to say that we as humans are machines is wrong. We are not. We behave unconsciously but at times we know we are compeled and at times we can stop the switch, and a machine can never do it. So the different kind of law that applies to machines in general does not apply to unconscious states. There is in me always the possibility of stoping what I'm doing. If I say that the machine has no life but that there is a difference in the machine running and the machine standing still, there is also that kind of a difference between us being compeled and not allow the compelling to take place. But the machine doesnt understand the law and only that as a result of a switch it knows when it starts running and. It also knows when it is switched off.

Sometimes it is like food being given and food being taken away. We have the same kind of process when air is given and when air is taken away. But air for us, when it is taken away, produces a state of anxiety. The machine doesn't care. Therefore we are different from machines, because we care. We wish to maintain ourselves. We wish to do something about keeping us running. We do object to a switch being pulled that stops us without our knowledge. And the fact that I can say 'I stopped' has tremendous meaning. And it distinguishes me completely from that what is so-called machine. My behavior may be mechanical, but that what is inside is not mechanical at all. And that's fortunate, because what is inside is not educated. Because no attention is ~~payed~~ Paid to one's inner life. We have no schools for it. We have lost that particular kind of art. The whole accent of our life is in stopping and starting the machine. But if 'I' stop it, something of me which is not mechanical makes an inroad on that mechanical behavior and that is the saving grace, because I'm not as yet completely mechanized. And what it is that makes me stop is a result of something that I feel I must do in order to ~~brake~~ break? something that is, without my particular knowledge, going on. And I bring than at that moment the machinery of myself out in the open. And I start considering it, and I realize that that mechanicality can be stopped by me and then I have a choice. Because if I don't use it, I will be subject to the law of Earth and be destroyed, as I say, faster because I'm not active. But something in me is also able to use that kind of a situation which I intentionally created for the purpose of reconsideration of my mechanicality. And that is why it is valuable, because I then create during the day for myself a school in which I want to have my inner life taught and then in teaching it, that my inner life gradually will become superior to my mechanicality. I say it is fortunate it isn't done because it is still

possible to do it myself without running into all kind of other mechanicality. Our educational system has already deprived us from our manifestations. It has already taken care of the body. But our educational system has not as yet taken care of emotional states. Our educational system has given us in the brain a hell of alot of nonsense. But there is in the brain still ~~the~~ a possibility of, you might say, pulling that switch and stopping when there is that kind of a thought that comes to me that I say I ~~brake~~ break my habit. And it is in this habit-breaking that the salvation is for man. Because if he then at that time when he makes this mechanicality different and he has then a choice, he can choose to use that what is then the result of the stoppage for a purpose of re-considering himself, And then actually he could come to himself. That even if he lets that pass by in review his mechanicality, so far, of the morning, he arrests it, and then he starts to educate something in him. That what he wishes to educate of course are essential values. When they are in man and buried and only come to the surface and ~~then~~ when they are covered up usually with a layers of education, ~~and~~ man is not himself anymore and therefore he looks like a machine because his mechanical behavior is the outside and that is mechanical. But the totality of man is not at all mechanical. And that what is his essence and even further down deeper within himself is something so entirely different. And I say to a certain extent it's fortunate it has not been exposed. And to another extent it is unfortunate because it has not been developed. What Work does for one is to arrest one's mechanicality and take the man, as he is, out of this world, and brings him, at the time that he considers his state, to a different kind of level. And that produces in him a wish because then, with his reason, he sees that something has been neglected and the time of consideration of that what he is, is actually, and which then comes to his mind is sufficient for him to

produce a certain wish of changing that what has automatically taken place into something that he now hopes he can manage by the utilization of that what has remained dormant in him. This is the difference between a man and a animal, or a plant, or a machine. The difference is not the life. The difference is the possibility of a man to call to himself to stop. And then considering his state of being stopped, arrested, reconsidering what he is, and then making a plan, to be able to tell his innerlife that his mechanicality is not becomming to what a man should be. This is the first realization of Work. Not that a man starts to observe. That is only an application as a logical result of the state in which he is. And when many times we talk about the motivation of Work and that one says 'I can not Work' it is exactly that you never have prepared in this way. You never have realized how little there is undeveloped in you. And how stupid it is for you to continue in your mechanical outside behavior forms without anything inside even directing it. And that ~~yet~~ that what we call behavior is a result of all kind of reactions. Again, when one is impressed or under the influences of that what takes place in the outside world and when they come in, in us as impressions through the body itself as sense organs that then nothing is touched within ones self. And only in very exeptional cases when something most beautiful happens, or when there is a shock, or when there is the possibility of death, so that I can not ~~conteract~~ counteract it or I am in danger and I wish to protect myself, then something takes place in me in my inner life. The task for a man before he starts to observe is to make sure that his Wish will continue. The curiosity in the beginning has to lead a man to the realization of a fact of himself, how incomplete he is. And that what should have developed in order to give him the possibility of, let's call it management, of his factory, has been completely neglected. That not even

his mind ever has thought about it, and no schools were ever created for the purpose of developing that what is latent in man. They were, at the time when man belonged with the Earth, in a simplicity of finding out certain things like laws and trying to (decipher sp:) them. And not be bothered by too many industrial developments or labor problems. When he was still close enough to the Earth, when there was still respect for a person who had a mind which could think usefully instead of considering the nonsense of going to the moon. Because a man is starved with his inner life, he's starved in his emotional part, he does not know how to develop it and he is afraid of it-and for that reason he has substituted a little feeling which takes care for those little affairs that are a little deeper than the skin. When I stop during the day and I break my habitual way of behaving as a machine, then I prove I'm not a machine, and even unconsciously, I'm not a machine. And it is idiotic to say man is mechanical, than only to the extent the way he looks to the outside world. This is also the difficulty in the dissemination of these ideas for people who actually could understand what is involved. That one says 'they ought to be material for Work! and there is nothing that really indicates that there is even a desire of development, let alone that they don't even know that there is an inner life. And that our educational system has gradually emphasized so much of the ordinary brain development and that what is, what belongs to the body and the satisfaction of the body, that the emotions have been completely neglected. One says of course 'yes there is Art' but the Art is at the present time already in decadance because it is so commercialized. And that what is conservative, lets say, in music, is not acceptable anymore. And we are running the risk of losing completely the possibility of being affected by any form

of Art, And it will be reduced in time to nothing at all and of no value. The only possibility that still remains is man's religion which is also a quality of his feeling. And also that has become systematized, organized, substitute that what is dogma for the doctrine of life. And therefore it is such a pity even to look to them if they could be interested in the development of their emotional functions. The other, the philosophy, loses himself completely in his mind. That is, he considers the questions even expressed religiously of how many angels can go on the top of a pin. And as far as science is concerned, there is no more science, unfortunately. There are no more real professors. The schools , universities in a very general way are absolutely not institutions of learning anymore. ~~their just~~ It is really machinery turning out M.A.'s and Ph. D.'s. There are no men who are scientific to the core. I'm a little bit on the bridge between that what used to be, and that what is now. And therefore I know what I'm talking about based on my own experience when I was young, and that there was still, then, the appreciation for real science, and there were men. And of course I can mention them by name. Where ~~are~~ people ~~who~~ would go in order to spend a year at their feet because they represented in science, and I mean now mostly exact sciences, like physics, chemistry, astronomy, that they would want to spend a year with men like Hugo DeVries in plant biology and mutation series. With Ostwald for special problems of solutions of chemicals and electric currents. With ARENius? to find out what was the structure of the atom. With Bohr, the man who was originally responsible for the nuclear? nucleus theory. WITH Julius? , a person in physics, who understood something about cosmology. People of that kind, Lawrence, sometimes they leave their name on a certain law which they have formulated, And that is the history of that science. And people would go to Berlin and study [redacted] ? come even to a few here in America in the olden days who

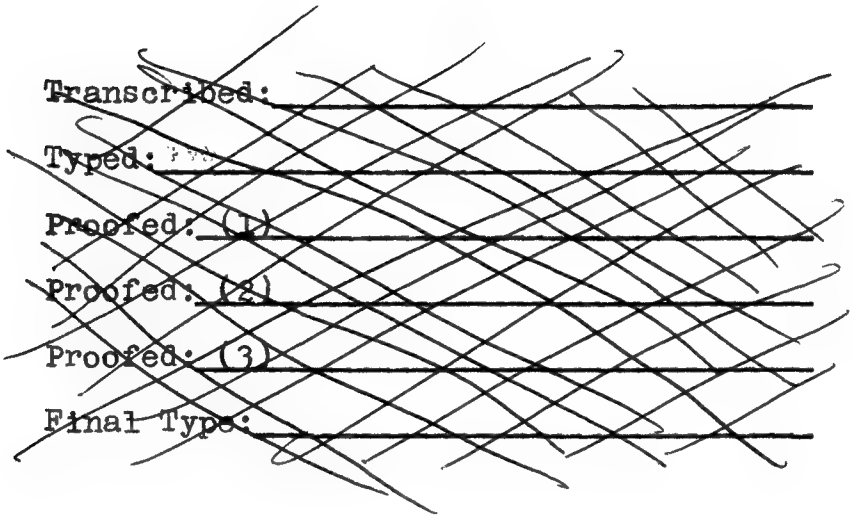
actually were like HAMMELER for instence in SCHENECTADY, or STEINMETZ in Springfield, who actually, at that time, were representive. Einstien, who came here and was in Princeton. Who were representive of that what was the real search for knowledge and where they in their own behavior may be a little bit like a professor but nevertheless as a charater. Persons who then could give to the world certain things which were of value and that people would go and visit them and stay with them, so that something of that contact and atmosphere, created by them, could be taken over as if they would have a contagious disease based on the germs of knowledge of such a representive of real wisdom. It use to be, during the Greek period of Socrates and his school, where one actually could be, for a certain length of time, discussing and, you know, Plato, Aristotle, all the different people who have left something. There was, at such times, something in temples, where certain wisdom was preserved, where we know that there was that in Alexanderia in Egypt, and where there are still remnants, in present India, where there are still a few Ashrams — still a few Guru's who, by their life, represents something that is worth-while, that is why Ouspensky went in search of such people. That is why Gurdjieff went into Tibet, that is why he spent twenty years to associate with those, never mind their beginning was Sufi inclined, afterwards it became something quite different for Gurdjieff. And Gurdjieff, for us, was still that kind of a type of a man. But where are such schools for the development of inner man? I say this is the pity and this is the reason that a person who wants to Work starts by creating a school, for himself, in which he teaches. Something in him has to teach his inner life to come out, not to be afraid, and to learn the language of an emotional kind for communication with others who are in the same catagory. Work can produce this for a man, that is why the

associations of different people regarding Work and the wish that there should be that they could Work together is so important, because together with all their idiosyncrasies, and all the different things that are obnoxious, there are certain other things set in motion of an emotional character, and that will give the opportunity for an exchange, not by means of argument, but by means of a wish to Work together and simply using every once in awhile physical work for that purpose. This is the idea of the Barn which perhaps you have understood every once in awhile, to bring people together so that they can learn, emotionally, what they are worth. Not primarly their skills, and not how clever they are, but, there, in their behavior, associating with each other and then trying to see what they are as motivations doing- what they are doing - creating all kind of conditions emotionally tinted. Maybe a little deeper than just their feelings, maybe anger maybe jealousy, may even be vanity , maybe love for certain things , all of that brings out of a man in arresting his mechanicality and sending his energy to the expression of an emotional kind which, of course, is immediately deteriorated as long as it needs the body to express it .What I have in mind, naturally, is the development of an emotional language which can stand on its own without the aid of anything physical and not influenced by the mind. And this you do when you wait for ten minutes and sit and contemplate. This is the beginning of finding out what is the motivation for myself in my life. And when that is clear, then there is no doubt that the wish to Work will always be there. Because there's such a tremendous emptiness which one knows at such a time that has to be filled. If you worry about losing your desire to Work, look a little deeper into the state in which you are and see to what extent you are really dissatisfied with yourself, then you will know what you have to do.

We can drink to that emptiness that I hope that you will find.

~~END TAPE~~

END SIDE ONE



SIDE TWO

M1623cc[2]

Friday July 11, 1969

Nishimuras

Group IV

Orage was here in the period 1924 to 1930 and 31. He made a few trips to Fontainebleau and a few trips to the West. Most of the time he spent around New York. We had lectures, groups, talks with him, and much of the information David King I would almost say, practially all, came from Orage and the Oragian version is simply an indication that David King? wanted to write up what was an interpretation or the explanations (according) in accordance with Orage. Orage was of course, for me, not only my friend, he was really for me a person who stimulated and who gave clarity and concepts and together with Gurdjieff whenever he came, Orage and Gurdjieff would almost complement each other. Orage would take, of course, a back seat. Gurdjieff could be extremely humorous and Orage would then respond in a very brilliant way sometimes and there was a great deal of laughter at times. Orage had a good position regarding Gurdjieff. He understood the dangers of intellectualism. And being a very brilliant man himself he fell into the trap every once in awhile. And Gurdjieff, being an all around understanding man tried to help Orage by telling him and to make it clear to him that something else was needed, and then at a certain time cut Orage off, so that Orage did not receive material that he wanted. Because it would mean for Orage to develop more of his intelectual capacity and that Gurdjieff felt that the accent had to be on Work. So that at that period, in 1930, Orage was forced to leave Grudjieff and to again start what, of course he was excellently equipped for, editor of a new magazine which was then called The New English Weekly,

whereas the old magazine was called The New Age. Orage fulfilled that and all the time wished he could go back to the Prieuré, there were different difficulties involved in that, but this is the way Gurdjieff taught, by telling Orage that he was wrong and that he had forgotten the application and that his desires for having more material was not right unless Orage had gone back to ordinary work and put to pratice what he knew. During the time that Orage was having his groups here we made many notes David King's Oragian version is just one of many and he was, you might say, vocallenough to write them up, which was wonderful and it is still a good book. The notes that we made scribbled on all kinds of things are sometimes in looking them over quite incoherent for me because, I would almost say, passed half of the time I was probably asleep. But something is still there that I came across some list of that what I liked and what I disliked. The tendencies in me which were right and which were wrong in accordance with a certain rule, perhaps ordinary morality, but, in any event, a distinction was made and written up into two catagories. It included also a list of the people I liked and didn't like with an explanation of why I didn't like them and why it was that I could not get along. I remember writing at that time or even a little earlier about an organization I was engaged in, in which of course, being critical by nature, I was very much upset by certain conditions and the different people who filled certain positions were very much like square pegs in a round hole. And I, with my tremendous amount of insight, dared to write up that what I thought was wrong and made a study of them psychologically as human beings, describing the job that they had to do and then making a substitution of those who would fill it much better than those who were at the present time occupying them. This particular Kashireitleer was then typed and I had the audacity to send it to the higher executives of

company I was then working for. So it happened to be, without mentioning the name of the company, I was for sometime associated in a foreign field. When I finally came back here to New York and naturally to report on my particular sojourn there, I found on the desk of one of the highest executives in the company, my memorandom. And I know that I was called then a psychologist. And also to my own satisfaction, which of course never was particularly known, many of the suggestions were followed. I say it was a partly, a certain satisfaction for me, And it indicated however that, in this particular description, that what I thought the other people were, and to whatever extent I could describe them, I included myself, And it was probably the first time that I made a so-called impartial analysis of my own character. And that is why I bring it up. Because I think for the question of Self-Knowledge and really finding out what you are, you can start out with a description of the people you don't like and the tendencies you have. But then if you could come to a conclusion regarding yourself in which that what you are and the way you behave, the way you see yourself, and whatever you have accumulated as particular data about yourself, and in all truthfulness could write up what it is that you think you are yourself, and could add to that what various people think of you, and people of different types, who probably do not know or of course have not access to the inner sanctum of your own life. Yet nevertheless, the impression you create on others and which every once in awhile comes out by mistake, Or when they tell you when they happen to be inebriated a little bit and tell you the truth. Then at such a time if you could write up what is there as particular knowledge about yourself either comming from the outside towards you, or that what you think you are and it becomes a character analysis. It is usefull to do it from time to time. It is very interesting to go over old notes like I at the time which of course is now

how long? 40 or 50 years ago. How at such a time then different things were, of course, important for me then, but also how they look now and to what extent ~~did~~ that what I wrote was potentially correct or not correct. That is, that what is ~~a~~ the character and the characteristics of a man, will take place in accordance with ordinary rules of unconsciousness. And that one can very easily extrapolate what a man is going to be at the age of 40 or 50 or 60. And that that what are the traites of his character which become known between 20 and 30 are a very good indication for each person when he then would write it up truthfully as he could and afterwards go over it and as it were edit that what has been written and really then tries to make sense out of it. I say these things because I feel that so much more study about yourself is needed to counteract the influences of ordinary life. And that you have to take the time off also to do such things, instead of reading a book, or instead of going to the opera, or even to music, or that you perhaps spend the time a little bit more uselessly by sitting in front of the T.V.. I would like you to become a little more studious. It is not that I would like you to become Intelligentia par excellence. I think that of course is not useful; and to devote too much time to that without the salt of emotion mixed with that will not make a palatable meal. And you might then be even confronted in the exactly the same way as Orage was when Gurdjieff insisted that the man, Orage, could not have any dealings with the man, Orage in his behavior, regarding the group in New York. And with that kind of a statement Orage agreed and signed, almost I would say a death sentence, for himself, and after that he left for London. Many times I'm reminded of Hamolinadir who gave a speech in which he elucidated everything that there was under the Sun. He had studied and he knew what was availiable. You might say he had read all the books, and had he had talked with everybody who was somebody, and at the great congress in Babylon when he gave his speech and then, from the rostrum, started

to talk and sometimes shouting and coming from his heart without any question telling all those how the nothingness existed in his life and repeating then or, you might say, saying then the same kind of words which Faust, as Goethe wrote about, also said" "I've studied through the whole world and I have not found anything that was worthwhile," And with that he left and then started to grow choongary which, in the terminology of us, means he started to Work on himself. It is that what I am reminded of every once in awhile by Orage when he had to go to London and start from scratch a magazine again in the literary world which made a name because Orage was that kind of person who deserved a name and who could make it. And that for us and when I looked over some of the old lists and say "how studious I was" and then I compare it with the present state of youthful humanity and I am aghast. I am constantly so terribly upset by what I see. Judging by certain appearances and not only those we call hippies but much of the ordinary youth. That what really at the time when they should be interested in a variety of things and particularly if they could become interested in what I said a little while ago about a possibility of their inner life and their spiritual development that at the present time all they know is to hang around drug stores and sit and squat and smoke, if possible, pot. And all the different things that are happening at the present time in the name of civilization, and such a pity that that kind of material is wasted because there goes brains, there goes feelings, there goes health in some form or other down into the gutter and finally ending up in the ocean of forgetfulness. This is such a pity. And I start to compare that then was how was the time spend when I of course I, under the influence of a father who was quite definitely certain personality, and who was brought up completely in the surroundings of that kind of, lets call it, scientific

world, And in which of course I myself happened to swim at that time and being born in the surrounding of European foundations, and That then of course it is not fair to compare, and I really dont, because I only look at the expenditure of your time. And when I suggested that you sit and think for ten minutes and break the habits of your ~~normanitity~~ non-entity? that then every once in awhile you could come to a conclusion why shouldn't I spend my time reading certain books that have value and even discussing it and trying to recommend it and tell people about it and To see what there is already written in some way or other, Not only ALL AND EVERYTHING. But to embellish your mind a little bit and to give food for your heart so that at least emotionally you wont be starved And that you will actually find that there were a great many people in the olden ages already who are still worthwhile to be read and studied and thought about. And this many many times you miss and you dont even know what you miss. Its not necessary to be able to quote from Molliere or to know exactly the date when Shakespeare died or whatever Goethe has writted in Faust or any of the other pieces he has in literature he has written. ~~one~~ Im not particularly interested in that kind of knowledge. I mean the knowledge that you can eat and digest and that that has a meaning for you in which sometimes that ~~which~~ at took place in Egypt that perhaps there is a certain relationship in that what you feel that you go though at the present time. That the different interests that you might have, that you follow though on it, and not just stop half way, and then let it again rust because it will not continue to be what it is and after a few years you will have forgotten it and such a pity even to have spent the time on it half and a half. Either yes or no with these kind of things. And make selections of the different things that you feel you ought to do and write up also a list of the books you have read and had a meaning and of the books that you should read and have not read as yet

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of the books that you ought to have read and never will be able to read and that you have already have given up now because- my father used to say, read before you are twenty, because after that you wont have the time. And he knew what he was talking about and of course I didnt believe him because I was young and I spent my time a great deal I would almost say in a general metaphorical way riding a bicycle. But that what I wished, became before I was thirty, something of tremendous value to me. So that when I was away for some time from this country and perhaps even be lonesome that then every month there was a quantity of books I ordered regularly arriving in packages. And such days I will never forget. To open up those things and to look at them and to put them on a shelf and then take them out and glance through them and get absorbed and dig into them. Where are your libraries?, what is there in your room in your room that belongs to you that is of value.? How do you build your house where you happen to live? What is there that you could point to as things that have helped you in your life and that actually in giving you something has helped to form your character? Who are your heros? Whom do you worship? Who would you have liked to go after like Dr. Livingston and Stanly meeting somewhere in deepest Africa. "Dr. Livingston I presume", yes that was Mr. Stanly and he went and finally, never mind where he went, near Lake Victoria after a great deal of hardship but he found that kind of treasure. Where are your treasues? What is it that you feel ~~they~~ you ought to add to your particular education? And that is now the kind of substance that you happen to think about maybe when you stop for ten minutes during each day. So that that what is your inner life could start to develop and actually in growing will undo a lot of the nonsense that now you are faced with and perhaps even is forced on you so that in you something is built that becomes strong, with which you can stand up and withstand all temtations so that you have that kind of character to be able to say

'I believe in objectivity', and I know that the road towards that is the only way for me to get out of this morass a certain amount of knowledge and titilation and for me it is necessary that something has to be done and I wish to try to Work on myself to ~~try to~~ find out what it is. And you poor people, why dont you wake up to the fact that something else is needed in your life and not only the kind of books that you read but also that what could be traslated into Work on yourself. Where are you in daring to say such things that ~~your~~ you're convinced that this kind of Work has a meaning for you in your life, and that it is of course one little step to become an example and to show that actually that what you are talking about has had an effect on you. And that they dont have to do after your words but only after your deeds. That, after all, is a prescription from the Bible on which holy book you could swear that there is truth in it. This for me, being an older man, is such a pity when I see such a waste. absolutly useless expenditures of energy which are supposed to be ment for something else. Don't make a mistake that you are careless you must know it, that that what you are using at the present time may not be for the purpose ~~that~~ you are using it for. That there is something else as that what is needed for the formation of Kesdjan and your Soul and that that kind of food that you have within you or that ~~that~~ which is there and being prepared for the purposes sometimes for enjoyment sometimes for a little procreation sometimes for something that you just want to do, lets say, for the fun of it. That is Helkdonis and Abrustdonis for you who are students of ALL AND EVERYTHING . Don't forget for one moment that Gurdjieff was serious and ment it when he wrote that kind of passage. Do you take it to heart? And you might say that's an extreme and then you say why? and I say That principle is applicable in your life and about that I wish you would really think and comes to grips with

it. And that then at the end of the day you can say "at least ten minutes of my life was spent today for the purpose of my growth." It will make a Man,, if you wish to become a Man.

Have a good weekend.

END TAPE

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